# CHRISTIAN REGISTER.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?——LUKE XII. 57.

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## POETRY.

*From Blackwood's Magazine.*

### BEAUTIFUL DESCRIPTION OF AUTUMN.

SACRED to musing is the Autumn eve,
And dear to tender thought. The summer's pride,
The gorgeous fields, and flowers of every tint,
Have mellow'd, and have wither'd. Silently,
Across the aspect of terrestrial things,
The chilling change hath pinioned its wide flight,
And all is alter'd; a wild sickliness
Pervades the face of nature: Evening's clouds
Are duskier; Morning's sky less pure; the winds
More boisterously loud, and even the birds
Less joyous in their soft-toned, simple songs.
Scarcely a month had passed, since last I stood
Amid this scene, then fresh and beautiful;
Its long fields waving with luxuriant grain;
Its woods in rich variety attired;
Its flowers of every hue, and perfume bland.—
Now shaven are the plains; the sickle's sweep
Hath level'd their tall beauty; heard no more,
Under the still repose of eventide,
The sweet, sad warbling of the reaper's voice,
(Calling from distance recollected themes
Of his lone Celtic home, amid the hills,)
Steals on the wanderer's ear, as pensively,
With cheek on hand, o'er moss-grown pale he leans,
And, in the stillness, seems like a low dirge,
By Nature breathed in touching melancholy!
The faded woods a sallow livery wear;
Each leaf that quivers on the drooping spray,
Or, with the transient breeze-fit drops adown,
Speaking, in tones of deepest influence,
Of the decay of all things, of the pomp
How passing! and the changes of the earth—
In May that fence was sprinkled with white flowers
Of hawthorn, over-mantling every bough,
And hiding the green beauty of the leaves.—
In June that chesnut shot its blossom'd spires
Of silver upward, 'mid the foilage dark,
As if some sylvan deity had hung
Its dim umbrageousness with votive wreaths;
Over that turbid stream, from dark moist rocks,
Descending in wild foam, the willow hangs
Its drooping boughs, half leafless; pastoral flowers
Withering decline their languid heads; the haw,
Food for the small birds, 'mid the brumal dearth
In redness decorates the yellowing hedge;
The orange hipp o'ertops the eglantine;
And from the bramble's lithe, and prickly boughs,
The wild rasp hangs in juicy ripeness black.

* * * * *

In fond review to dwell upon the scenes
Where we have been most happy.—In this vale
We roam'd, when summer holidays set free
Our steps, long-check'd; wondering at flowers and bloom,
The green leaves, and the linnet's song; the stream,
The moss-clad ruin, the long-emptied fosse,
The abbey's danky vaults, the ivied graves,
The blue skies, the deep glen and pastoral hills,—
Wondering at every thing, and pleased with all.
Through that copse did we stray, with cautious hands.
Dividing the thick boughs, and searching keen
The finches' mossy nest, with speckled eggs,
How beautiful they seem'd! or callow young,
Stretching their plumeless necks with frequent chirp:
Upon that rocky ledge, adown these banks,
Where the thick hazles overarch the stream,
And water-lillies blow, we sought to lure,
With imitated fly, the darting trout
From the bright wave, or tired with lack success,
Laid on the sward the rod and wicker creel,
And sought out some amusement less austere.

* * * * *

'Tis not in spring, in summer, in the sun,
The cloudless sky, and the reposing storm,
The soul can glean such lessons; these awake
Thoughts of light interest, vacant joyfulness,
Fantastic visions; but the dim aspect
Of all earth's beauties fading, the hoarse winds,
The heavy clouds, and the unsheltered fields—
Calls to their silent home the wandering thoughts;
Hushes unruly passion; quenches pride;
And, in a still voice, whispers to the heart,
"Prepare—for thy departure is at hand!"

## CHRISTIANITY IN INDIA.

Among the causes of the failure of the Missionary exertions in India, Mr Adam proceeds to speak thirdly of several considerations relating to the translations of the scriptures.

First, the number of translations attempted at Serampore seems too great. Speaking from my recollection of those memoirs which I have seen, they amounted at one time to more than thirty. With the exception of the Chinese version, Dr. Carey has been the only responsible European employed in carrying all these through the press, and it cannot but afford matter of deep regret that one so eminently qualified to be useful in this department should have appeared to lessen the value of his labours by spreading them over so wide a surface. When it is considered that the authorized version was brought even to its present imperfect state only by the successive and collected labours of many different translators whose native language was English, it might have been justly regarded as no ordinary achievement if he, being a foreigner, had brought any one of his versions to a similar state, by the labours of a life. But by engaging in so many, he has necessarily prevented himself from giving an adequate degree of attention to any one of them.

Secondly, the mode in which the Serampore Missionaries have acquired a knowledge of most of those languages into which they have translated the scriptures does not warrant the conclusion that their versions can prove acceptable to native readers. With the exception of a journey which Dr Carey made into Bhootan in the early part of his Missionary life, neither he nor his remaining colleague has visited any part of India beyond the boundaries of Bengal; and, consequently, of the numerous dialects current from one extremity of this vast peninsula to another into which they have attempted to translate the scriptures, the Bengallee is the only one with which they are acquainted as a spoken language. Besides the Bengallee, indeed, the Sunskrit, Hindoosthanee, and Persian may be studied in Bengal; but the first is known, at the present day, only as a written language; the second is spoken throughout Bengal in a very corrupt form; and neither the second nor third, whatever be the facilities for acquiring it, has received much of their attention. With the exception, therefore, of the Bengallee, they are acquainted with the vernacular dialects of India only as written and not as spoken languages, which must have proved an insurmountable obstacle to the attainment of that idiomatical propriety which a version into a living language should possess. Besides, it has, if I mistake not, been stated that some of these dialects did not exist as written languages until the Scriptures were translated into them, and consequently with respect to such, they must depend, for all the information they possess, upon the natives whom they have employed to assist them.

The design of these remarks is to show, that as a knowledge of the scriptures is one of the most likely means for diffusing the influence of true religion, so the imperfect manner in which they have been presented to the inhabitants of India, must have tended to lessen the effect that might otherwise have been produced by them when put into the hands of persons of understanding and reflection.

The *fourth* particular which Mr Adam names under the head of the causes which have obstructed the progress of Christianity in India, is "the bad choice of the matter contained in the tracts and other religious publications intended for the natives."

The fifth circumstance is the bad typographical execution, of the translations and tracts that have been circulated among the educated classes of Hindoos.—He proceeds:—

The plans that have been adopted to attract the attention of the natives by preaching in the streets and public places of the city have tended rather to the disadvantage of Christianity.—When a respectable native sees two or three missionaries in the streets of Calcutta, addressing themselves to a few poor and ignorant people by whom they are surrounded, and who have been probably induced to listen only by the singularity of Europeans thus exhibiting themselves, he immediately associates the idea of this spectacle with that of a company of mendicant Voiragees, many of whom earn a livelihood, in a way not very dissimilar, by working on the fanaticism and liberality of the lower orders.

The mode of treating inquirers has not perhaps been the most judicious. Those are called inquirers who come to the residences of the missionaries, in many instances, there can be no doubt, "to spy out the land," but in some it is hoped, sincerely, and in all professedly, to be more fully informed respecting the doctrines of the gospel by private conversation, than they can be by the discussions held in public. They frequently remain in this character for weeks and months, during which time they are commonly supported by the missionaries, and, however small the allowance they receive, some countenance is thereby given to the misrepresentations which have been made respecting the means employed to gain converts, and in this way the character of the gospel is injured. At Serampore, I believe, inquirers as well as converts are required to work for their daily bread; but at most stations the Misionaries have no mode of employing them, and even at Serampore, Voiragee inquirers and converts who have been accustomed to live by begging, neither will nor can work, except by acting as itinerant preachers.

When an inquirer professes to believe in Christ, and the missionaries are convinced of his sincerity, he is baptized and thenceforth is denominated a convert. The treatment of such has been still more injudicious than that of inquirers. The Serampore converts were at first treated with excessive indulgence, but the necessity was afterwards felt of keeping them at a greater distance. The former mode of treatment excited their pride, and the latter, discontent; both have occasioned much misrepresentation of Christianity. Many of the converts are in the immediate employment of the missionaries and their friends, but far too many, after their baptism, have no stated and regular occupation. Thus of the three male converts made by the Calcutta Baptist Missionaries, at least two have been empolyed as native preachers, in addition to two of the Serampore converts whom they employ in the same way. How much more effectually would these four individuals preach the gospel by a course of honest industry! It has been stated to me on good authority, that the Rev. Daniel Corrie gave gratuitous support to those converts whom by his labours at Agra he had brought to embrace the gospel, but that on their monthly allowance being withdrawn, most of them relinquished the Christian profession. The native, already mentioned as having been baptized by the present Bishop of Calcutta, has also stated that he receives fifty rupess a month since his baptism; a much greater sum than a person of his rank and occupation could ever have earned by his own labour. In proportion as this system has been followed, it has tended to repel respectable natives from Christianity, as much as to allure the worthless and the base. It does not seem too much to expect that those who profess to be in search of true religion, or to have found it in Christianity, should evince their sincerity by providing for their own support.—Whatever encourages an opposite course is calculated to bring only the hypocritical and designing to a profession of the gospel, while it leaves all who are honest and independent to grace the ranks of idolatry.

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The following extracts are from a work which we have repeatedly before quoted, entitled "Hints on the *nature and effect* of Evangelical Preaching, by a Barrister." It will be perceived that he uses the term Evangelical in a sense different from that in which we have been accustomed to hear it used. It is a term assumed by a certain class of religious people in England, who, as the Barrister endeavours to prove, are not as well entitled to it as they should be:

In the first place we learn that—"the religion of Christianity stands distingnished from all others by this remarkable peculiarity, that it is the only one that *does not put you upon doing something*, in order to recommend yourself to God."—Now the religion of Christianity, as delivered by the Saviour himself to mankind, *has not* this remarkable peculiarity, but the reverse; for it teaches, and in his own words, thus:—"All things whatsoever ye would that men should *do* unto you, *do ye* even so to them, for this is the law and the prophets." And when one came and said unto him,—"Good Master, *what shall I do* that I may attain eternal life?" he told him distinctly what he must do, and by what means he must attain it; he answered—"If thou wilt enter life, keep the Commandments."—The Gospel, then, which we have ever believed to contain the religion of the Christian world, has not that *remarkable peculiarity* by which alone the Evangelical Preacher tells us *it is to be known*. According to his text, therefore, it must be rejected!!

"The religion of Jesus Christ (says the Evangelical Teacher of the people) runs counter to all others, by affirming that we are not saved on certain conditions to be fulfilled by ourselves."—Now in that religion which the New Testament represents to us as his, and which the Christian world have hitherto embraced as such, are these words:—"Not every one that sayeth unto me, Lord, Lord, shall enter into the kingdom of Heaven, but he that *doeth the will* of my Father which is in Heaven."

Now since we *are* here put upon fulfilling our duty in order to recommend ourselves to God, and since this Gospel contains certain *conditions to be fulfilled by ourselves*, it follows, that it cannot contain the religion of Jesus Christ, whose *remarkable peculiarity* it is, that it does not command the one, or prescribe the other. Trying it, therefore, by the Evangelical test, it must be rejected!!!

In the Gospel of the New Testament, it is recorded that "Jesus himself said to his disciples, 'The Son of Man shall come in the glory of his Father with his angels, and then he shall reward every man *according to his works*.'"—But it is the MAHOMETAN that expects to be saved by his WORKS.—It follows, therefore, according to the Evangelical Preacher, that the New Testament teaches the delusive faith of MAHOMET, and not the genuine religion of CHRIST.

In the Gospel, as transmitted to us by the four Evangelists, we are throughout expressly taught that "he that shall endure to the end, the same shall be saved."—But it is the free-willer, we are told, that *hopes for salvation* by his *compliances*, *endeavours*, and *perseverance*.——According, therefore, to the *Evangelical* Preacher, the four Evangelists do not teach the *religion of Jesus Christ*.—A free-willer, it seems, may adopt their doctrine, but it will not be held by a *true believer*.

The sacred volume of Holy Writ declares that—"*true religion*, and undefiled before God and the Father, IS THIS, to visit the fatherless and widow in their affliction, and to keep himself unspotted from the world." But to believe this is to be a PAGAN,—"a *Pagan*, if he believes that there is a future state, expects to be happy hereafter, *by virtue* of the supposed good *he does*, and *of the evil he leaves undone*."

Such is the clear inference from the Evangelical doctrines! The result is not circuitous, but direct,—it is the conclusion to which every mind must be led that is capable of thinking, and is qualified to examine or reflect at all. Can we wonder, then, if infidelity increase under such instructers?

We must not judge of men by their professions, but by their actual efforts. We must not judge of them by any sounding name they may appropriate to themselves; for that is assumed for the purpose of obtaining a favourable first impression, and throwing the judgement of mankind off its guard. Whoever weakens in society the veneration for morality is a traitor to his country and whoever diminishes the influence of religion in the world, as a rule of daily conduct is a traitor to his God. And it is not the disguise of an Evangelist that should screne him from shame, or shelter him from indignation; it is a cloak that has been worn threadbare in the service of bigotry and imposture. It is high time that some efforts should be made to rescue ourselves from the abuses that are practised under it.

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You will rarely, perhaps never, see a woman to whom any idea of religion has been communicated, entirely abandon a compliance with its external duties, or insult its principles by the language of profaneness and contempt. What a public blessing, what an instrument of the most exalted good, is a virtuous Christian mother! How many, perhaps, who now hear me, feel that they owe to it all the virtue and piety that adorns them, or may recollect at this moment, some saint in heaven, that brought them into light, to labor for their happinesss, temporal and eternal. No one can be ignorant of the irresistable influence which such a mother possesses of forming the hearts of her children, at a season when nature takes in lesson and example at every pore. Methinks I behold her, encircled by her beloved charge, like a being more than human, to which every mind is bent and every eye directed; the eager simplicity of infancy inhaling from her lips the sacred truths of religion, in adapted phrase and familiar story; the whole rule of their moral and religious duties simplified for easier infusion. The countenance of this fond and anxious parent, all beaming with delight and love, and her eye raised occasionally to heaven in fervent supplication for a blessing upon her work. O what a glorious part does such a woman act on the great theatre of humanity, and how much is the mortal to be pitied who is not struck with the image of such excellence! *Dean Kirwan.*

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In the volume of Sermons, by Dr Chalmers, lately published, there is one from 2 Peter, iii, 13.

*Nevertheless we, according to his promise, look for new heavens and a new earth wherein dwelleth righteousness.*

From this sermon we give the folowing extract:—

It were venturing on the region of conjecture to affirm, whether, if Adam had not fallen, the earth that we now tread upon, would have been the everlasting abode of him and his posterity. But certain it is, that man, at the first, had for his place this world, and, at the same time, for his privilege, an unclouded fellowship with God, and for his prospect, an immortality, which death was neither to intercept nor put an end to. He was terrestial in respect of condition, and yet celestial in respect both of character and enjoyment. His eye looked outwardly on a lanscape of earth, while his heart breathed upwardly in the love of heaven. And though he trode the solid platform of our world, and was compassed about with its horizon—still was he within the circle of God's favoured creation, and took his place among the freemen and the denizens of the great spiritual commonwealth.

And again:—

The object of the administration we sit under, is to extirpate sin, but it is not to sweep away materialism. By the convulsions of the last day it may be shaken, and broken down from its present arrangements, and thrown into such fitful agitations, as that the whole of its existing frame work shall fall to pieces, and with a heat so fervent as to melt its most solid elements, may it be utterly dissolved. And thus may the earth again become without form and void, but without one particle of its substance going into annihilation. Out of the ruins of this second chaos, may another beaven and another earth be made to arise; and a new materialism, with other aspects of magnificence and beauty, emerge from the wreck of this mighty transformation; and the world be peopled as before, with the varieties of material loveliness, and space be again lighted up into a firmament of material splendour.

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A frequent examination of our actions will intenerate and soften our consciences, so that they shall be impatient of any rudeness or heavier load; and he that is used to shrink when he is pressed with a branch of twining osier, will not willingly stand in the ruins of a house, when the beam dashes upon the pavement. And provided that our nice and tender spirit be not vexed into scruple, nor the scruple turned into unreasonable fears, nor the fears into superstition; he that by any arts can make his spirit tender and apt for religious impressions, hath made the fairest seat for religion, and the unaptest entetainment for sin and eternal death, in the whole world.

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"Christ is himself the sole *lawgiver* to his *subjects*, and himself the sole *judge* of their *behaviour*, in the affairs of *conscience* and *eternal salvation*;—that he hath in those points, left behind him no visible human *authority*; no *vicegerents*, who may be said properly to supply his place; no *interpreters*, upon whom his subjects are absolutely to depend; no *judges* over the consciences or religion of his people."

*Bp. Hoadly.*

# CHRISTIAN REGISTER.

BOSTON, FRIDAY, OCTOBER 22, 1824.


We have of late repeatedly brought before our readers the subject of the divisions and separations that have for some time past been so common in our religious societies and churches in our country towns. It will be recollected that we have spoken with the most decided disapprobation of these divisions, in all instances where the people are not sufficiently numerous and wealthy for the respectable and ample support of two ministers. The principle on which we have grounded our disapprobation of these divisions must, we think, approve itself to every candid and unprejudiced mind. The evil consequences of these divisions are too palpable not to be readily discerned by all who are not obstinately blind, and are of a magnitude which might be expected to excite, at once, the serious apprehensions, and call down upon them the frowns of every intelligent friend of good morals, and of religious order and improvement. These divisions, *promoted and encouraged by the orthodox clergy*, [deny it, who can?] have usually resulted in breaking up all regular worship and religious order in those places. The zeal of passion which prompted a few to build a church and settle a minister, lasts but a little while, and the burden of increased taxes and the troublesome arrearages for their perhaps unfinished churches, all exert a discouraging influence, and soon the minister is dismissed. In the mean time the old society, enfeebled by the desertion of some of its able and valuable supporters, languishes. They are unable to support a minister, and from being occasionally destitute of preaching, they soon become contented with a little occasional preaching during the summer months. Thus a people, who might, with a small degree of a spirit of conciliation, have enjoyed the regular administration of the ordinances, and the unspeakable benefit of a stated public worship, are divided and ruined by the officious intermeddling and mischief-making of a few bigoted religious partizans among the clergy. Some, perhaps, may call this harsh and uncharitable; but do they consider the dreadful wound that is inflicted by these men on the vital interests of religion and of society, by such measures? And are they prepared to say that we can, as christians, or even as good citizens, be silent and passive in the view of conduct so utterly disorganizing and unjustifiable?

This, it seems to us is the view which ought to be taken of all those instances of division in the country, in thinly populated places, where the number of inhabitants and the wealth are not manifestly sufficient to ensure the permanent support of two ministers without complaining or embarrassment. Where this is the case, and there is much difference of sentiment among the people, it may perhaps, be proper to divide, that all, as far as practicable, may attend such religious services as are best adapted to their spiritual edification and profiting. Cases of this description are, however, very rare in country towns. We are confident that we speak within sober bounds when we say, that not one in ten of the societies lately formed among us by these divisions has been able to meet the expenses of separation without embarrassment, and the necessity of seeking foreign aid. The cases of separation then, generally, which have taken place among us lately, are, upon the principles here laid down, open to our just animadversions.

The above remarks have been made with more particular reference to an article which appeared in the Boston Recorder of Oct. 9th, in which, after stating the distressed circumstances of one of these *feeble societies* of separatists, an urgent appeal is made to the religious community in behalf of the Domestic Missionary Society from which these *feeble* societies are to be aided. The following petition from one of the *feeble* societies, to the Domestic Missionary Society, is in their own words, and may be taken as a specimen of the state of societies of this description generally.—Speaking of the expenses of erecting a small church, and of having separate preaching, they proceed to say—

"Towards these united items of expence [3,800] we gratefully acknowledge the receipt of $200 from the hand of Christian benevolence. $2,800 we have paid ourselves. For the remaining $800 we are in arrears. The means and numbers of our society are small, and the low prices at which our produce now sells, render our arrearages rather disheartening.—Our Society consists of about 60 families, several of which are widows' families, and a considerable proportion of the others are in straitened circumstances. Yet we think that if Christian kindness could aid us two or three years, we could collect strength enough to maintain the ministration of the gospel ourselves'—'We feel that our circumstances are critical.'" &c.

"This is one of those churches," says the editor of the Recorder, "that have been driven from the house where their fathers worshipped, by the operation of those laws of our Commonwealth, which do in *fact* oppress our congregational churches very grievously."

And who are this church, that are thus grieviously oppressed? Why verily, just this and no more; a mere handful of men, perhaps one tenth part, but probably much less of the whole Society, who have the advantage of being public professors, and who have probably, by their rigid creeds, kept from the pale of the church twice as many as their own number, and many of these unquestionably better men than some of themselves. This is the church, which is so grievously oppressed, and which is driven [have driven themselves] "from the house where their fathers worshipped," &c. And what is this grievous oppression which has induced these men to *drive themselves* out from a place professedly so dear to them? It is *this* that they the *Church*, a handful as they are, are not allowed the privilege of imposing upon a large majority of the people, and those too from whom the chief support of the minister is to be derived,—a man who is particularly obnoxious to them, both in his temper and general deportment, his religious sentiments, and his style of preaching! What insufferable oppression this! Who wonders that it is too much for the endurance even of a Christian professor!—Who wonders, that when *ten* christian men are subjected to the dreadful oppression, of not being allowed to oppress, browbeat, and morally entrammel, perhaps for life, an *hundred* of their fellow worshippers, they should feel it a worthy and justifiable occason for bursting asunder, as far as they are able the bonds of society and good fellowship, and for doing all in their power to scatter far and wide around them the firebrands of strife and discord!!

Say what you will, it amounts to this. This is the oppression complained of, and this, generally, is the course of conduct which the complainants not only think justifiable, but venture to pursue under such *extraordinary privations.*

The writer of the article in the Recorder, which we have alluded to, after speaking of the Unitarian minister from which this people separated themselves, and telling of his failing 'to preach the truth," proceeds to say, respecting their separation—

"They have suffered not a little from the tongue of slander, and from a spirit not unlike that which drove our forefathers from Europe to this wilderness. Of this however, they make no complaint to the public; and *we* shall not enter into any details *at present.*

"We barely aver here, that a spirt of greater intolerance has rarely been witnessed in any age, than that which within a few years has borne upon those feeble orthodox churches, that for the sake of "Christ and him crucified," have separated from Unitarian congregations."

Undoubtedly our readers will be able readily to discover the *exact resemblance* on the one hand, between the spirit in Unitarian societies which refuses to a handful of orthodox men, the privilege of imposing a minister upon them contrary to their choice and wishes, and on the other hand, "the spirit which drove our forefathers from Europe to this wilderness." And who is so blind as not to perceive, and so obstinate as not to acknowledge, what an unheard of spirit of intolerance it is "which within a few years past has borne upon the feeble orthodox churches, which have separated themselves from Unitarian congregations,"—in that these churches, however small in number, have not been allowed to impose a minister contrary to the wishes of the people, on the congregations from which they separated, however great in number. This surely is an "intolerance which has rarely been witnessed in any age!!" That the majority of any religious congregation, in this land of freedom and republican principles, should have the audacity to say, that they would choose for themselves the minister whom the laws obliged them to support, and not allow an obnoxious man to be forced upon them by a very inconsiderable portion of their fellows,—this is an intolerance past all indurance, and should undoubtedly be made a subject of legislative regulation. Certainly the agrieved will not fail to send in petitions for redress to our next State or National legislatures. As our National and State governments are, however, so anti-republican, and so corrupt, that little justice may be expected from them on this score, we would suggest the expediency of applying at once to to the *Court of Rome*, where there is no doubt that a very ready and candid hearing will be granted, and all due efforts made to transfer the usurped powers of government from the hands of the *majority* to those of the *minority*, and to prevent the *common people* from reading, thinking, and acting for themselves, and from understanding, and defending their personal rights.

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New Church in Chambers-street. Religious services will hereafter be regularly held at this church, on the Sabbath. On the last Sabbath the house was much crowded, particularly in the afternoon, and many who came went away for the want of room. Considering the ability and acceptableness of Mr Young's services the last Sabbath, we have no doubt that the church will continue to be well filled during the three remaining Sabbaths of his engagement.

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Costly Worship. The Rev. Mr Townley, one of the English Missionaries in the East, states that there is an annual festival celebrated in honour of an idol, in which *five hundred thousand pounds* are expended, and that one rich Hindoo has been known to contribute as much as *ten thousand pounds* towards it.

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London Missionary Society. This Society was established in 1794. Its *thirtieth* anniversary was attended in May last. It is considered the parent of all other societies of the kind in Protestant countries. The following remarks were made, at the late anniversary, by Doctor Bogue:—

This Society has demonstrated the truth of a principle which is of peculiar importance—that Christians, though differing in smaller matters, could cordially unite in propagating the gospel; that this plan had never been tried before; that it had occasioned no such confusion as some had predicted; it had produced *Catholic Christians;* it had produced union of spirit in the various members of the family of God, and real communion in every thing of importance; a closer union than subsists in the Church of Rome, where external uniformity is insisted upon and enforced.

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FOR THE CHRISTIAN REGISTER.

## EVANGELICAL MISSIONARY SOCIETY.

This highly respectable Society (composed of liberal christians of this and the neighboring counties) held their semi-annual meeting at Medford, on the 19th inst. The Sermon by Rev. Nathaniel Whitman, of Billerica, was delivered in the Rev. Mr Bigelow's church. A respectable congregation assembled; the services were spoken of with much approbation; a contribution was made of $118, 03—besides $33,12 received from the Church, Ladies' Cent Society, &c. in Concord, by the hands of Rev. Dr. Ripley. The character of this Society has not been fully understood, but in proportion as its principles are explained, its funds are increased and its means of usefulness enlarged. It is a society, we venture to say, in which liberal christians, may place entire confidence. Their contributions will not be used in dividing the community, or embittering individuals or churches against each other, nor in disseminating the dogmas of a sect. The object of the founders, and present officers, is to do good, on a generous principle, and reform the waste places of Zion; and we can confidently say that the measures pursued have been such as to command the respect of the religious public, and to produce the genuine fruits of a tolerant and liberal faith.

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*OBITUARY.*

## WILLIAM JONES SPOONER.

This loss has made a considerable breach in society;—one which not only justifies, but requires, some public notice of the deceased. It is seldom that a large community can sympathize with the sorrows of bereaved friends; and yet more seldom that the death of a *young* man, whose career of usefulness was scarce begun, filling no public office, discharging no great public trust, can justly claim to arrest, for a moment, the attention of a busy world, and ask it to pause from its pursuits, in brief contemplation of the chasm which is left—how soon to be closed over and forgotten. But it were a reflection upon human nature, that the memory and example of such moral worth as his, who is now gone from us, should be suffered to pass away in silence, by a community who reaped the benefit of his labonrs, and felt the influence of his virtues.

The record of thirty years furnishes, in this instance, no event which can gratify curiosity, or excite wonder; but the whole life of the deceased was one bright example of early intellectual vigor, sober excellence, practical virtue, and public usefulness. He was born and brought up among us; received the benefit of such school education as his native town afforded; and was graduated at the neighboring university with distinguished honors. His professional education was pursued partly at the law college in Litchfield, and partly in the office of a counsellor of the Suffolk Bar, of which he became, and continued during the remainder of his life, an active member—an honor and an ornament to his fraternity. He was indeed a stern lover of truth; a fearless advocate of justice. He had laid a noble foundation for professional eminence in the broad maxims of equity and universal law. A profound and discriminating mind, he had stored with the first principles of legal science, and had engrafted upon these, that accurate knowledge of the forms and positive rules of technical jurisprudence, which is acquired only by long labour, and diligent research. Hence no man of his years stood higher, or promised to take hereafter a more exalted stand at our bar. He was already beginning to reap the reward of these labours by a respectable and daily increasing practice. They who were accustomed to confide in his professional skill and integrity, are among the sincere mourners of his loss. They went to him as a counsellor, but found in him a friend; and learned to love his virtue, not less than to respect his wisdom.

But it was not merely in the discharge of professional duties that he had acquired the esteem and confidence of a discerning public. He exhibited not only an early predilection for political science, but also an uncommon aptitude in its practical application. He was intimately acquainted with the principles of political economy; with the history of his country; the theory of her government; the elements of our national and state constitutions; and had well balanced in his own mind, and accurately measured, the relative forces which move the complicated machinery of a great federal republic.—It is no slight proof of the original sagacity with which he looked into such questions as grow out of these studies, that, so early as during his academic course, and at a period when state rights were vindicated here with such vehemence as was generally thought to menace the existence of the general government, he drew public attention by a most powerful argument, to the notion, then considered a brilliant paradox, but which experience has since caused to be very commonly received for truth, that the real tendency of our constitution was to absorb and swallow up the state sovereignties in a great national power.—Eminently republican in all his habits, sentiments and feelings, he was a firm adherent to the principles of those great men who laid the foundations of our national fabric. * * * * * * * * Seeking neither office nor honor, duly esteeming the good opinion of his fellow citizens, but despising the arts by which popular favour is sometimes acquired, he pursued, on all occasions, an open, manly and consistent policy, which secured to him the confidence of his friends, and the respect of all. The qualities of prudence, integrity, energy, and foresight, had given him, in this relation, a weight of character far beyond his years; and the union of these with strong powers of reasoning, and profound views of political causes and consequences, seemed to point him out as a future statesman, on whom his county might one day rely.

The all-absorbing studies of law and politics did not however estrange him from literature. He was well versed in its history, and continued familiar with its general progress; though he prefered to gather strength in the graver pursuits of science, rather than to cultivate his taste by classical attainments. He was for several years a frequent contributor to the North American Review; and is well known as the writer of some of the ablest articles in that distinguished journal. He will also be remembered as the author of other occasional writings, as well as many oral addresses, always exhibiting great strength of intellect, and directness of purpose.

Amidst these pursuits, he found time to interest himself in almost every practical scheme for the improvement of public morals, and advancement of good learning. He was an active member of many useful institutions—always ready to sacrifice his time, and devote his best talents to the general good. Those who have witnessed his indefatigable zeal and assiduity in superintending the progress of our Primary Schools, those common nurseries of virtue and intelligence, can best appreciate the utility of his least conspicuous labours, and estimate, by what he did, and what more he would have done, the extent of the public loss.

We forbear to speak of him as a friend—a son—a brother—because we would not obtrude these griefs upon the public eye, nor break in upon the sacred privacy of domestic affliction, nor call for sympathy with those to whom sympathy is unavailing. To a few the loss is indeed irreparable; and to them, the fortitude with which he endured an unusually painful and lingering disease, the calmness with which he contemplated its surely fatal termination, the life he lived, and the death he died, are the best—the only consolation. Surely we may ask with singular appropriateness,

Pudor, et Justitæ soror
Incorrupta Fides, nudaque Veritas,
Quando ullum invenient parcur?

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## PREVAILING ERRORS.

Among the prevailing errors of the day, you cannot fail to have observed the pernicious effects of *universalism*, of *fatalism*, and of *fanaticism*. The denial of all future punishmeut, relaxes the morality of the Gospel, rejects its most awful sanction, and gives the reins to every licentious passion. The doctrine that all the thoughts and actions of men, are precisely fixed and determined by an eternal necessity, destroys all sense of accountability, and leaves men to the sole guidance of their own corrupt propensities. And a fanatical reliance upon imaginary revelations and impulses, supersedes and sets aside the revelation which God has given us in his gospel. Thus do these errors create a tendency to infidelity in those that embrace them, while by being held up to the world as a part of the Christian system, they produce in the minds of the unreflecting a strong prejudice against the truth of Christianity itself.

*Bishop Brownell's Address to the Clergy*, 1824.

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GENERAL INTELLIGENC

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Among the wonders of the vegetable
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squash, 97 pounds—and in Canada, near
cucumber, *four feet two inches* long.

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as Mr George Bruce, of Lynn, aged abo
was passing near the Common, in compa
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of militia on drill exercise on the Commo
distance of nearly twenty rods. Mr B.
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catalogue.

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New York, Oct. 15. The Preside
States has recognized the following p
ian Vice Consuls, to this country; Fred
for the state of Virginia, to reside at
Waters Zacharie, Esq. for Louisiana,
Orleans; William Watts Jones, Esq.
lina, to reside at Wilmington; C. C
Connecticut, to reside at New London
Esq. for Rhode Island, to reside at Pr
uel Chadwick, Esq. for South Carolin
Charleston; and Ogden Cammond, I
to reside at Savannah.

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Gen. La Fayette. The America
in London, are to the 23d of August.
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The Courier proposes to make a fe
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marks:— *Free*

"There are the same flattery; the
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nature or society, while the assumpti
ful to weak minds, we constantly
man thinks himself equal to those ab
preposterous efforts to sustain the de
sible appearance. Hence it is tha
and your levellers, of all descriptio
of mutual civilities; hence they so
be-daub each other; and hence, tho
haps, upon all other subjects, the

## GENERAL INTELLIGENCE.

The following facts are gathered from the "Canadian Review, and Literary and Historical Journal," a work, the publication of which commenced in Montreal, in July last.

There are *nineteen* newspapers published and circulated in the provinces of Upper and Lower Canada. Six of them are published twice a week. Four are published in Quebec, and seven in Montreal. One in each of these places is published in French.—The population of Montreal it said not to exceed 25 thousand.

The public Libraries of Quebec and Montreal, are spoken of as well furnished, and well regulated. The Libraries of Kingston and York contain also valuable collections of books.

According to a statement in the Zion's Herald of Oct. 20, *forty-eight* preachers in the Methodist connexion have been located during the year past. There are, of this denomination, in the United States, 5 bishops, 1272 travelling preachers; 138 of these have been admitted on trial this year. The number of members in this society is 328,523; increase during the year 15,983; increase in five years, 84,580.

In the province of Upper Canada, there are 21 Circuits, 34 itinerant preachers, 54 local preachers, 45 chapels, 500 congregations, and 6159 members.

Among the wonders of the vegetable creation, the public papers mention the following. At the Middlesex Cattle Show a Watermellon weighing 48 pounds—at Salem, a beet 25 pounds—in Hillsborough, a cabbage head, 22 pounds—at Portland, a Canada squash, 97 pounds—and in Canada, near Montreal, a cucumber, *four feet two inches* long.

MELANCHOLY ACCIDENT. On Tuesday, 13th inst. as Mr George Bruce, of Lynn, aged about 26 years, was passing near the Common, in company with a lady, he was wounded in the knee by a ball discharged from a musket of one of the privates of a company of militia on drill exercise on the Common, and at the distance of nearly twenty rods. Mr B. at his request was immediately conveyed to Charlestown, where the limb was found to be so much shattered as to require immediate amputation, which was made above the knee joint, by Doctors Walker, Kearney, Buchmore, and Bates. We lament to add, that in the evening after the amputation a delirium and high fever ensued, which terminated his existence in 38 hours after the amputation. Immediately after the occurrence of this sad event, the Mayor and Gen. Lyman took measures for an inquiry into the cause of it. It may be unnecessary to add, that it was purely accidental. There unquestionably was remissness somewhere. We are glad to see, that his Excellency the Commander in Chief has issued a general order on the subject, which it is hoped will prevent in future the occurrence of an accident so deeply and universally regretted. Mr Bruce was a respectable young man, and was shortly to be married to the lady with whom he was walking when the fatal accident took place. *Centinel.*

We regret to state an instance of carelessness at the Review on Thursday last. A ramrod was discharged from a musket, and took a direction, at first, fortunately, about 9 feet high; but afterwards descending and striking the ground with great force at forty yards distance, and in its passage grazing the bayonet of a guard. *Pall.*

At the review on the common, last autumn, it is certain that there was at least one ramrod discharged, as in the instance above mentioned. It seems to us that there can be no effectual remedy of the danger to which our citizens are exposed on these occasions, short of an entire abolition of the practice of firing on the common. We would respectfully suggest whether this be not a subject worthy the attention of our state and city authorities.

ANDOVER THEOLOGICAL SEMINARY. From the Triennial catalogue of the Theological Seminary, at Andover, just published, it appears, that the whole number of young men who have completed their education at that institution from its establishment in 1809 to the present time, is 335. Of this number there were from Yale College 83, Dartmouth 53, Middlebury 53, Williams 43, Brown 24, Harvard 20, Hamilton 10, Union 9, Bowdoin 9, Princeton 8, Burlington 4, Jefferson, (Pa.) 1, Glasgow, (Scot.) 1. The remaining 9 were not educated at any college.

Of the whole number, 165 are marked in the catalogue as settled ministers in different parts of the United States, 8 as professors in our colleges, 25 as missionaies in foreign countries and among the American Indians, and 24 as missionaries to our destitute settlements. The residence and occupation of the remainder, were principally unknown to the compiler of the catalogue. *Observer.*

NEW YORK, Oct. 15. The President of the United States has recognized the following persons as Brazilian Vice Consuls, to this country; Frederick Myers, Esq for the state of Virginia, to reside at Norfolk; James Waters Zacharie, Esq. for Louisiana, to reside at New Orleans; William Watts Jones, Esq. for North Carolina, to reside at Wilmington; C. Griffin, Esq. for Connecticut, to reside at New London; Samuel Snow, Esq. for Rhode Island, to reside at Providence; Samuel Chadwick, Esq. for South Carolina, to reside at Charleston; and Ogden Cammond, Esq. for Georgia, to reside at Savannah.

GEN. LA FAYETTE. The American dates received in London, are to the 23d of August. The ministerial papers are not very well pleased with the reception which our countrymen have given to La Fayette. The Courier proposes to make a few selections from them "to show its readers how little essential difference there is between republican and monarchial honours," and adds the following *cutting* and *beautiful* remarks:— *Freeman's Journal.*

"There are the same flattery; the same pomp; the same ceremony; the same parade; but more servility, and infinitely more of burlesque self-importance. That thing miscalled *equality*, engenders all sorts of idle pretensions; for as there is no real equality either in nature or society, while the assumption of it is so grateful to weak minds, we constantly see, where every man thinks himself equal to those about him, the most preposterous efforts to sustain the delusion with plausible appearance. Hence it is that your democrats, and your levellers, of all descriptions, are so profuse of mutual civilities; hence they so be-praise and so be-daub each other; and hence, though differing, perhaps, upon all other subjects, they are so cordially unanimous upon that of their own speculative merits. General La Fayette, for example, says, whatever he may think, that the Americans are the most exalted people in the world; and the Americans cannot say less in return, whatever they may think too, than that there never was such a man as La Fayette. And so they go on, keeping their countenances all the while, as if the rest of the world were not looking on with scorn and derision at their fooleries."

LA FAYETTE entered Washington City on Tuesday last. He arrived at the Capitol about half past one o'clock, where he was formally received by the authorities of the city. After reviewing the troops he proceeded to the house of the President, where he continued about an hour.—His reception at the seat of government was, as might be expected, highly splendid and interesting—but we have not room for the particulars.

The General intended to visit Mount Vernon some day during the week, and had expressed his wish that the visit might be as private as possible. He would be accompanied by a few friends only.

PIRACY AND MURDER. The ship Palladium, which arrived at this port on Monday 107 days from Coquimbo, furnishes the following statement—

Ship Globe of Nantucket, arrived at Valparaiso about the middle of June, under command of Smith, one of the boat steerers, the crew having mutined and murdered the captain and both mates, viz. Thomas Worth, captain, Wm. Beetle, 1st mate, and John Lombard, 2d mate. The particulars of this horrid affair, as far as they could be ascetained, were obtained from Capt. Eddison, of the ship Belle.

It appears that the mutineers took the ship to the Mulgrave Islands, with the intention of remaining; after taking ashore every thing useful, they quarrelled among themselves as to the right of command, and shot the head mutineer, named Comstock, (one of the boat steerers of New York) and afterwards hung the steward, suspecting him not to be favorably disposed towards them; that while most of the mutineers were ashore, Smith and a few men and boys left on board, who had apparently joined the mutiny, but only so through fear, seized the opportunity to save the property and themselves, by cutting the cables and making sail from the Island.

On the coast of Peru, she fell in with a vessel, the mate of which went on board and took her safe into Valparaiso, where she was taken possesion of by the American Consul, and would sail soon for Nantucket, under command of Thomas Raymond.

*Salem Gazette.*

CONGRESSIONAL CANDIDATE. The (Philadelphia) National Gazette, has the following notice of the nomination of Professor EVERETT as a candidate for Congress—

The Boston Centinel mentions that Professor *Edward Everett* has been nominated as a candidate for a seat in Congress for Middlesex. The choice of such a man would do honor to any part of the country and prove a signal advantage for a nation. A brilliant and profound scholar, a most able writer, and eloquent speaker, a thorough American, already conversant with politics in the highest departments of this study, and still young though so erudite and celebrated, would carry into the National Legislature important means for public service and illustration, that are yet, and will, of necessity, long be, rare in that body. All Americans owe him practical gratitude for the credit which his talents and acquirements have reflected upon their name, and the zeal and power with which he has repelled the attacks of their foreign calumniators. Most of the vindicatory articles in the North American Review are understood to have been written by him; and the force and constancy of his patriotic spirit are exemplified in the tenor and purport of his late masterly discourse before the P. B. K. Society at Boston, rendered particularly interesting by the presence of General La Fayette and the pathos and skill of the complimental peroration. When an American of this order and disposition can be obtained for Congress, all *party*-considerations, if any be applicable to him on any ground, would seem to be entirely secondary, or even absurd and disgraceful.

CATTLE SHOW. The annual Show of Cattle and Manufactures, under the direction of the Masschusetts Agricultural Society, was held on Wednesday.—There were many fine animals, indicating a general attention on the part of our farmers to the improvement of the breeds in the several kinds of stock. The number of fat cattle, and cows exhibited was not so great as on some former occasions. Of fine bulls, and swine there was a large number. There were many fine specimens of various kinds of manufactured articles, though in the finest clothes the competition was not so great as on some former occasions. The exhibition of flannels, indicated a great improvement in that manufacture, and in the manufactures in general, it was remarked that there was a material improvement since the last year, in the goods of the same establishments. Some valuable inventions were exhibited, particularly a corn mill, upon an entirely new construction, and a power loom, with some recent improvements. We shall soon be favoured with the reports of the Committees, which will furnish a full view of the exhibition, and render superfluous any further description attempted by us. *D. Adv.*

$230 53 were collected at the Park-street Church on Sunday evening last for the Fatherless and Widows' Society.

## FOERIGN EXTRACTS.

LONDON, Sept. 14. We have just received an express from Paris, announcing the death of the King of France.

In anticipation of the above event, the Courier, of the 13th, remarks:—

"We understand it is not likely that the demise of the crown will occasion any change in the counsels or in the policy of France. Her present ministers are said to possess the confidence of the heir to the throne, who is also popular with the army as well as with the people. It is consolatory to reflect, that in so short a period as has elapsed since the revolutionary and tyranical days of France, there is every reasonable hope afforded to Europe that a continuance of peace, good order and quiet government, will be the only result of the demise of the French Crown. Much of this great good may certainly be ascribed to the wise, lenient and conciliatory government of Louis XVIII.

The following notes relative to Louis XVIII and his successor, and the French royal family generally, are from the Boston Centinel of the 20th.

Louis 18th was born at Versailles the 17th November, 1775, and consequently had not reached his 69th year. He was proclaimed and acknowledged as King of France on the 8th June, 1795; but had not been consecrated nor crowned. He married early a Princess of Sardinia, but never had issue. His consort died in November, 1810.

Louis 18th is succeeded by his brother, Charles Phillip of France, Count d'Artois, who has taken the style of Charles X. Charles IX. commenced his reign in 1560, and died in 1574. From that period, the reigning monarchs of the house of Bourbon, in France, were Henry 3d and 4th, and Louis 13th, 14th, 15th, 16th, 17th, and 18th. The new King was born in Versailles the 19th October, 1757, and consequently completed his 67th year a few days since. He also married a Sardinian Princess, who died in 1805, leaving two sons and a daughter. The sons were the Duke d'Angouleme, and the Duke de Berri, the former well known; and the latter was assasinated in 1820 in Paris. These two were the immediate heirs of the Crown. The heirs now are—:

1. Louis Antoine, Duke d'Angouleme, son of France, born August 6, 1775, and married in 1799 to the interesting Maria-Theresa-Charlotte, daughter of Louis 16, who was born in December, 1778. They have not had issue.

2. Henry Charles-Ferdinand-Marie-Dieudonne D' Artois, Duke of Bordeaux, born the 29th Sept. 1820, and son of the Duke of Berri above named.

There are no other males living of this branch of the Bourbons, and but one of the branch of Bourbon Conde, the Duke of Bourbon, born in 1756. Of the branch of Orleans, (who inherit before the Condes) there are six males and five females now living. The males, the Duke of Orleans, born in 1778, Duke de Chartres, Duke de Nemours, Prince de Penthievre, and Duke d' Aumale.

The death of the late King of France might be said to be sudden. He was conscious of his rapid decline, but it is said this consciousness had no effect on his spirits, did not deter him from his usual devotion to business, nor destroy his cheeerfulness. As late as 48 hours before his death, he granted a private audience to the Intendant of the Navy, and transacted business with his Prime Minister. He had long lost the use of his lower limbs; and his hands had become so benumbed that he could scarcely trace his signature. His physicians told him he was too ill to attend to any business; when his reply was, "*The King may die, but he must never be ill while living.*" He was an excellent scholar, and celebrated for his neat aphorisms and bon mots. His constancy and courage were said to be conspicuous on all trying occasions, and that his prudence never forsook him. His judgement was sound, and the Proclamation he issued when he was driven from Paris by Buonaparte, in 1815, in which he promised the Parisans that "*he would soon be among them again,*" is some evidence of his forecast. At the end of 100 days he did come back. Those who knew the deceased monarch in adversity as well as prosperity, speak of him in highly flattering terms. It is believed, that no King was ever less under the rule of his Ministers than Louis 18th; and certainly very few have had so much success in concilating their esteem. He had none or but very few passions, and those he governed. He was too much of a Philosopher to be bigot, and had taken too many lessons in the school of Adversity, to be a tyrant.

The new King has not been much before the world for several years. He is said to be a greater Royalist than the late King ever wished to be; but it is added, that he is very popular with the army, of which, as *Monsieur*, he was at the head of the High Staff, and which he has always patronized; and it is added, that his numerous charities have made him popular among the people. He has taken no active part in political affairs for many years. Before the Revolution he cut a splendid figure in the gay history of the French Court; and was extremely volatile; but it is said the misfortunes and deprivations he experienced during the revolution, cast a gloom over his mind, and that he has of late, under the influence of his Abbess, become a bigot. This might do very well for a Prince in retirement; but will never answer for an active King. In his youth he was very intimate with the present King of England, then Prince of Wales. His late Household was wholly composed of ancient Royalists, with one or two exceptions in the military part.

The offices of the Ministers of the Crown expire with the decease of the King. Who the new Monarch will call around him, is, of course, wholly conjectural. He is said to have expressed a short time before the death of his brother, his entire confidence in the existing Ministers, and approved their measures. But it is thought he will attempt to stop the everlasting pen of the Ex-Royalist Chateaubriand by calling him to some high office near his person.

Louis the XVIIIth, says the *National Advocate*, was a well read gentleman, of a good disposition, and free from many of those vices which unfortunately distinguish kings. He has seen much trouble, and could have had but little pleasure since his restoration. He was a widower, and has left no legitimate children. He will be succeeded by his brother, the Count d'Artois, under the title of Charles X. The new king mounts the throne at a good age, as he cannot be less than 65 years of age. He is a rigid monarchist, and a bigot in religion; and the clergy will rejoice on his coming to the throne. His health, however, is good. The next in succession is the Duke d'Angouleme, who married the daughter of the unfortunate Louis 16th.

PARIS, SEPT. 10.—We have received our correspondence from the Islands of the Archipelago. Many facts have already been published. We shall extract all that is not yet known, and that seems to be worthy of notice.

MILO, JULY 19.—Fifty-two Greek vessels, namely, 30 Hydriots and 22 Spezziots, sailed on the 7th of this month to the aid of the Ipsariots. One Part of this fleet is said to be at Samos, the other at Tino and Miconi.

Captain Gouras, Commandant of Athens, is gone with 4000 men to Thebes, against a Turkish column of 12,000 men that threatened the first city. Odysseus is at present employed in the Senate. He has quitted the military career for that of diplomacy.

At Napoli di Romania people say openly, that unless the money arising from the loan arrives, the Morea is lost. Not a soldier will march without being paid his arrears. Several changes have taken place in the Ministry of the Greek Government. Dimitri Romaras is Minister of War; Papa Flaichas, of Justice; and Captain Cristo, at present Governor of Napoli di Romania, is Generalissimo of all the armies of the Peloponnesus.

MITYLENE, JULY 22.—After the taking of Ipsara, the Turkish army had retired to this port. Several Greek ships profiting by this favourable opportunity, landed some troops in Ipsara, who after taking the cannon, and a large sum of money which had been buried, embarked about 2000 families, who had concealed themselves, for a week, among the rocks near the sea. The garrison left by the Capt. Pacha at Ipsara, consisted of 1500 men: only 238 have escaped. The Capt. Pacha has left nothing but galleys at the port of Ipsara. 7 only were saved; all the rest were taken by the Greeks.

The Turkish fleet has returned to Mitylene, and has anchored in these seas. It has been pursued by the Greek vessels, which were seen from the shore of Plomazi.

The Captain Pacha is ill. He has given orders to his troops to re-embark on the 24th of July. To-day the Ottoman fleet has sailed. It is said that it is going to Tchesme and Scala Nuova, to visit the troops. Those which it had embarked remain here; they will be gone in three days.

An English ship coming from Samos, brings the news that t inhabitants of that island have declared to all strangers that they may depart, if they feared death. The aged, women and children have retired to a high mountain, and carried away all they had in their houses and magazines. It is said that the Greek fleet is now off Ipsara.

CONSTANTINOPLE, AUG. 3.—The captain Pacha is preparing for the attack of Samos. It was to take place after the *fete* of the Kourbam Bairam—that is to say between the 7th and 10th of this month.

The Egyptian fleet has arrived in the Island of Rhodes.

The Turkish Government it is insinuated, has a horrible project—namely, to carry away from the Morea the rebels of the Christian population and settle them in Egypt, and to bring Egyptians to inhabit that beautiful peninsula. Will it be believed, that many unworthy Christians in Pera have expressed the most inhuman joy at this shocking report.

## SOUTH AMERICA.

NEW YORK, Oct. 16. Our last Janeiro papers, contain the following statement, furnished by a gentleman arrived there, who passed Panama and Chagres about the 1st of Sept.

"General Bolivar, by the last advices received at Panama, was occupying the department of Guayalas and Truxillo. The forces under his command at these places and the vicinity, were 8000 Colombian soldiers and 4000 Peruvians. The Republic of Chili had sent 3500 men to be under the command of the late President Rivaguero; but so soon was the Government informed that he had been superseded by Bolivar, they ordered the troops to return forthwith.

"The provinces of Buenos Ayres are making preparations for a war. The Spanish army consists of upwards of 20,000 men; and notwithstanding the general opinion of the Peruvians is for the country, its destruction will be difficult and hazardous; as the provinces of La Plata and Chili have absolutely refused to send any succours to Bolivar, and the Peruvians hate the name of Colombia, more than that of the despotic Ferdinand 7th.

"The governments of Peru, Chili and Buenos Ayres imagine that after Bolivar becomes the first man in the world, by his tyranny, he will endeavour to imitate the example of Iturbide; and conquer and assume the title of King of the above provinces."

In Buenos Ayres and Chili they are recruiting for forces to oppose Colombia; this Republic being regarded by all others as a common enemy. No news has, as yet, been obtained as to the men of war, Asia and Achilles, having arrived at Callao.

## MARRIED,

In Easton, by Rev. Luther Sheldon, Mr Stedman Allen, to Miss Catherine Littlefield.—Mr George W. Barrell, to Miss Charlotte Guild, all of Easton.

In this city, by Rev. Mr Pierpont, Thomas C. Foster, Esq. of Berwick, Pa. to Miss Charlotte Murdock, of Brighton.

On Sunday evening last, by Rev. Dr Baldwin, Mr David Cummings to Miss Mary Davies.

## DIED,

In this city, Mrs Austis, widow of the late Nath'l Greene, Esq. aged 84.

In this city, on Sunday, William J. Spooner, Counsellor at Law, aged 30.

On Saturday morning last, Mrs Elizabeth G. wife of Mr Thomas Furber, aged 49.

At Jamacia Plain, Mrs Ann, relict of the late Sam'l. Bradford, Esq. of this city, aged 64.


## DR CHANNING'S SERMON.

A CHEAP edition of Rev. Dr CHANNING's Sermon, at the Ordination of Rev. Mr SPARKS, at Baltimore, has been published at this office. Those who wish to obtain it for distribution, or by the quanity for sale, can obtain it at the Counting Room of the Christian Register, at $8,00 per hund. or $1,20 per doz.

Oct. 15.

## NEW ALMANACK.

JUST published at the office of the *Christian Register*, the CHRISTIAN CALENDAR, & *New England Farmer's Almanack*. Besides the usual calendar pages, and other useful parts of an Almanack, this publication contains a variety of interesting matter, statistical, moral and religious.

It has been the design of the editor to make it an entertaining and useful tract, not only to the Farmer but to all classes of citizens. Though properly a religious tract, it is belived it will not be found to contain any thing that may be objected to by reasonable men of any of the religious sects; for it were a violation of the very spirit which it aims to inculcate, to suppose that the better part of all denominations are not friendly to practical religion, to liberality and candor in our opinions and judgments, and to the encouragement of the kind and charitable temper of real Christianity. All such are requested to become acquainted with this little manual, and if they approve it, to aid its circulation. Booksellers, and country traders, and all who purchase for distribution will be supplied on the most favourable terms.

October 1, 1834.

## MEDICAL BOOKS.

FOR SALE at this office PARR'S MEDICAL DICTIONARY, Philadelphia, 1819, calf. Also, MURRAY'S MATERIA MEDICA, N. York, 1824, in neat sheep, on very reasonable terms.

RAMMOHUN ROY.—Just published and for sale at the Counting Room of the Christian Register, an engraved likeness of this distinguished Hindoo.

Price 50 cents plain—75 cents coloured.

August 6.

FOR sale at this office, the following valuable works neatly bound in sheep:—Hutchinson's History of Massachusetts, Trumbull's History of Connecticut, and William's History of Vermont. Those who are purchasing for country Libraries, may obtain these works on very reasonable terms.

## GOSPEL ADVOCATE.

JUST puplished, by JOSEPH W. INGRAHAM, Franklin Avenue, Court-street, *The Gospel Advocate*, for October, 1824.

CONTENTS.

*Theological*; Character of the Writings of St Paul: No. 1; Sermon: No. xxxv. on Philippians iii. 13, 14; *Adversaria*; The Valley of the shadow of Death; *Review*; Stuart's Discourses on the Atonement; *Poetry*; Extracts from the Messiah: Book ii. translated from the original German of Klopstock.

*Religious Intelligence*; Ohio Theological Seminary New-York General Theological Seminary. Oct. 15

## JOTHAM ANDERSON.

JUST published, and for sale at the Counting Room of the Christian Register, and at the principal bookstores in this city, "The Recollections of Jotham Anderson, Minister of the Gospel.—I have been young, and now am old. O magnify the Lord with me, and let us exalt his name together.

## Miscellanies.

The following article, from the National Advocate, contains so much truth, good sense, and practical wisdom, that we cannot but think we are doing a worthy service to the community, by endeavouring to make it as public as possible.

### SERVANTS.

The complaint of bad servants is as universal as the tides. They have as many faults as there were plagues in Egypt. Lazy, idle, dirty, saucy, impudent, extravagant, drunken dishonest, disreputable, and disgraceful. Now, under favour, the poor servants have as much difficulty in obtaining good mistresses, as good mistresses have in procuring good servants; the evil seems to be reciprocal. I took occasion to pay a visit to a lady of my acquaintance, and had scarcely been seated a moment by her side on the sofa, when she opened her whole budget of griefs. "My dear sir," said she, "I'm in a peck of troubles; such a misfortune, such a cruel event." "What's the matter, madam?" said I, with no ordinary solicitude, "any of the good family got the small pox? no ankles spained, I hope, at Charaud's last ball, or probably the lap-dog ran away."

"No, no," said she, "worse, worse than all that: I've lost my servant; I sent her away; pack'd her off, bag and baggage." "Ah, I'm sorry for it; was she a good servant?" "O, excellent, honest, industrious, clean and attentive." "And pray ma'am, may I be permitted to ask what was her fault?" "Her fault?" said she, "I'll tell you sir—I found a man sitting in the kitchen, sir, with her late at night—in the kitchen, sir." "Why, my dear madam, you would not have him in the parlour, would you?" No, sir, but I'll not allow such carryings on—the hussey—I packed her off, and here I have been nearly crying my eyes out without a servant; I have advertised in all the papers, but nothing but rubbish comes." At this moment a rap at the door announced an applicant. A clean, modest, and very pretty girl made her appearance, who declared her errand in a soft and low tone. The old lady put on her specs, and looked close under her bonnet: "You wont do, young woman," said she, "you are too pretty." "I cannot help that," said the poor girl. "Well, you won't do, I tell you—go." The girl left the room reluctant and melancholy. "Now pray madam," said I, "what objections can you have to beauty?" "They are all husseys, sir; I wont have any of them. Yesterday, in sailed a tall, strapping, red-cheek'd girl, with a merino shawl, black Legborn and feathers; she almost stood seven feet in her stockings; she never could have come honestly by such clothes, so I refused to hire her." Another rap, and another female appeared, who announced her errand. "You wont do," said the old lady, "you are too ugly. I cannot bear to have ugly people about me." Here was a reverse; too handsome, and too ugly. In the short space of half an hour, a half a dozen applicants were seen heard and dismissed; some were too fat, some too lean, some too stout, some too weak, and none could undertake to cook, scrub, wash, make beds, sweep rooms, and wait on table, for five dollars per month. No wonder with such expectations, such inordinate demands, and fickle fancies, that the cry every where prevails of bad servants.

The other morning while I was sauntering through the market with an acquaintance, a man of fortune, who keeps a coach and four servants, he made his delicate purchases at the butcher's stall, and then said, "cut off about five pounds of that veiny piece; and here Cuff, run down and buy a half soaked cod fish."—"What's that for?" said I. "For my servants," he replied, "I always market for them separately." Now is it possible that a master of a family can lock up the substantials and dainties of his house from his faithful and honest servans, and fob them off with a coarse bit and a morsel of fish? 'Tis villanous. The trusty dog who looks up wistfully and anxiously at you from under the table, seldom fails to obtain a good morsel; and why should those who labour for our benefit, those who run of our errands, clean our houses, shoes, clothes, &c. who cook, wash, scrub, and scour, to make every thing around us comfortable and neat, be treated with less indulgence than our dogs? Liberality and wealth do not always go hand in hand; unfortunately we have too many poor rich families in our city.

There are some who refuse their servants a drawing of tea, or a morsel of butter, who deny them the few privileges to which they are entitled, and snarl and snap at them as if nature and not circumstances had made them servants. It is not, therefore, surprising that with this rigid system, there should be so many complaints of bad servants; they are not encouraged to be good. But it may be asked, what are we to do to make servants good?—Simply by treating them with courtesy and liberality, justice and generosity, by keeping in mind that they are our fellow creatures, and above all by that system of treatment which would awaken pride, and stimulate them to do no wrong.

Much has been said respecting the evil consequences of treating servants with familiarity. There is on this point a medium to be observed. A gross familiarity should be avoided as much as a stiff and rigid hauteur. There is no necessity for a lady to make her kitchen a saloon, and her servants her companions; her orders should be given with decision, and with mildness and courtesy; with sweetness and graciousness. Her servants should feel attachment mingled with respect; and no mistress should ever wound the feeling or pride of a servant, by loud upbraidings and complaint. nor harrass them with perpetual jars, nor deny them trifling favours, and rational indulgencies.

The customs of countries differ, and our impressions differ with them. Dining in a saloon of a Spanish family on the borders of the Gaudalquiver, I confessedly was surprised at hearing the black-eyed, nut-brown maid, who waited at the table, give her opinion occasionally on matters and things, with perfect ease, decorum and modesty. I was amused, although early prejudices respecting the familiarity of servants, induced me to condemn the practice; and I inquired of the mistress whether such was the custom. "O yes," she replied, "our servants are our friends; they are frequently born, and die, in the family; they share our griefs, are faithful in prosperity and adversity: they are familiar without presuming, affectionate without affectation: they know their duties, and perform them cheerfully: they are acquainted with their rights, and will not relinquish them."

This is at least a pleasing, if not an enviable picture. The well-known Bon of the French is always an influential personage; always affectionately devoted and attached to the family. There are improvements to be made in the system of hiring servants. If families would come to the determination to hire no servant who has lived less than a twelve-month at a place, and at the same time, to treat servants with a kindness which would induce them to stay at least a year, there would be less careless, extravagant, and indolent persons, seeking places. In domestic concerns, there is a reciprocity of duty; fidelity on the part of the servant, and good treatment on the part of the mistress; the observance of which will relieve families from the most unpleasant of all troubles—bad servants.

### STATE OF THE SLAVE TRADE.

The following interesting statement respecting the present state of the Slave Trade, is given in the *New-York Observer*, in the form of an abstract of the eighteenth Report of the Directors of the African Institution, read in London, on the 11th of May. "The Report commences," says the Observer, "with a brief view of the present state of the trade under the different flags of Netherlands, Spain, Portugal, France, Sweden, and the United States"—

#### NETHERLANDS.

In December, 1822, a treaty was signed at Brussels, giving to the British cruisers a right to seize Dutch ships, not only when they have slaves actually on board, but when they are bound whithin certain limits, with an outfit and equipment which show them to be *intended* for the slave trade. This is an important concession, as it will give the cruisers advantages which are indispensable to their success. Notwithstanding, however, the good disposition manifested in the adoption of this treaty, the British Commissioner at Surinam complains that the Dutch authorities are very far from being cordial in their efforts to abolish the traffic. Slaves are still introduced in great numbers in the colony of Surinam, and no efforts are made to prevent it. "I cannot perceive," says the commissioner, "in any of the Surinam officers of his Netherlands Majesty, either civil or military, the slightest appearance of any peremptory orders in the *bonafide* spirit of the treaty. So far from cordially co-operating with me, if any good has been effected since I have been here, it has been effected only by the most irksome and continuous importunity on my part."

#### SPAIN.

The Spanish government have passed a law that all captains, masters, and pilots of Spanish vessels, who purchase negroes on the coast of Africa, or introduce them into any part of the Spanish monarchy, or are found with slaves on board their vessels, shall lose their vessels, and be sentenced to ten years' hard labor on the public works. Notwithstanding this law, however, the letters of the British commissioner at Havana, clearly show that nothing has been effectually done to prevent the importation of slaves into the island of Cuba. The execution of the law is not committed to any particular department; no reward is offered to the informant, neither the Judge nor any one else derives any advadtage from bringing offenders to punishment, while on the other hand, almost every man in the island is interested in the continuation of the contraband traffic. Under these circumstances the law will probably remain a mere dead letter. The British commissioners state, that the representations which they have made, upon various occasion, to the chief authority of the island, have been entirely useless.

"We have always been well received," they say, "and redress, as far as it was praticable, has been promised, but the illicit slave-trade increases, and is daily carried on more systematically."

The importation of slaves into Cuba is chiefly effected under the French and Portuguese flags. But, notwithstanding the risks attending it, and the penal inflictions denounced against it, the Spanish flag also is still employed; "and in proportion to the risks," says the Report, "the desperate audacity of the criminals appears to have increased. They go strongly armed, and in capturing some of them there has been a severe conflict with the British boats, attended by the loss of lives, and involving all the guilt of murder and piracy." In 1822, six Spanish ships were condemned for slave trading at Sierra Leone, and in 1823, several more were detained by the British cruisers.

#### PORTUGAL.

The Portuguese agreed several years since to confine their slave trade to that part of the African coast which lies south of the Equator.—During the year 1822, however, thirteen slave ships, having on board upward of 1700 slaves, were condemned at Sierra Leone, for trading in slaves north of the line. Some of the cases involved perjuries without end, and atrocities of the most outrageous and revolting kind, and implicated in the guilt attending them Portuguese functionaries, on the coast of Africa, of the very highest class. In the case of one vessel, it was fully proved that the Governor of Bissao was himself an interested participator in the illegal traffick; some of the slaves being his property, and entered in the memoranda as shipped and received from his official residence. The examinations in this case developed the most complicated tissue of fraudulent expedients for defeating the ends of justice; among them, fabricated log-books, and schedules pointing out the bribes by which the connivance of the Judge, Governor, &c. was to be secured at the port of discharge in Brazil. The following case will serve as an illustration of the cruelties to which the slaves were subjected:

The Portuguese schooner boat, San Jose Xalafa, belonging to a lady of Prince's Island, the daughter of Gomez, formerly the Governor and still a member of the governing Junta of that island, though only of the burden of seven tons, was sent to Calabar for slaves. Thirty slaves were purchased, and, having been put on board the boat, it made sail for Prince's Island. But the voyage proved tedious: provisions began to fail, and the allowance of food was reduced to one yam daily for two slaves. At last the provisions and water wholly failed. Ten slaves perished; and the whole must have shared their fate, had not the vessel got back to Calabar, after having been six weeks at sea. The surviving slaves were in the most deplorable state of emaciation and wretchedness. Nor was this to be wondered at; for, besides their privations, they were manacled together, and cooped up in a vessel of only seven tons burthen; having no shelter but what could be afforded by the space between the water casks and the deck, a space of seven inches!

The British government have earnestly pressed upon Portugal the necessity of a more vigorous enforcement of her laws and treaties, but apparently with little effect. Some new articles, similar to those adopted by Spain and the Netherlands, for enlarging the powers of cruisers, have been proposed, but they have not yet been ratified.

#### BRAZIL.

In 1822, 28426 slaves were imported into Rio de Janeiro alone, from the coast of Africa. The number embarked had been 31,240—3484 having died on the passage. In one vessel, containing 492 slaves, 194 had died; in another, containing 631, 213 had died; in a third, containing 418, 215 had died, &c. &c. The number imported into Bahia, in the same year, was upwards of 8000.

#### FRANCE.

The conduct of France in regard to the suppression of the slave trade is even more hypocritical than that of Spain and Portugal. For the sake of avoiding the charge of inhumanity, the government, in their official communications, denounced the trade as odious and abominable, and profess to be sincerely and actively engaged in bringing offenders to punishment, while, at the same time, it is perfectly obvious, from their unwillingness to adopt really efficient measures, that they are not cordial in their professions. The British Minister at Paris, in a remonstrance to the French government, says, "It is clearly ascertained, by inquiries made on the spot, and on the adjacent coast by the British cruisers, that the number of slave cargoes taken out of the river Bonny, in a single year, amounted actually to 190; and a similar return from the river Calabar, for the like period, made a total for that river alone of 162." The report also says, "It can be shown that from the single port of Nantz, no fewer than *thirty* slave-ships were fitted out, in the course of only a few months of the year 1823, openly, with scarcely an attempt at concealment, and with the full knowledge and participation of multitudes in that port! Abundant evidence is also furnished by the Report that slave-ships under the French flag actually swarm upon the African coast; that they carry on their trade there with perfect impunity, being visited even by French cruisers without molestation; and that in consequence of their immunity from British capture, they not only protect extensive interests properly French, but shelter the criminal adventurers of other nations from detection and punishment. Yet in the face of these facts the French government professes to be sincerely endeavouring to suppress the slave trade, and in answer to remonstrances of the British government, the French minister had the effrontery to say, "these are only infractions, such as no government can altogether prevent; and perhaps it might not be impossible for me to discover, even in England itself, more or less recent transactions of this nature. The French government has been neither less active nor less severe than the English. The measures which it has taken are such as it has judged necessary to ensure, in the most effectual manner, the execution of its own arrangements with regard to an object, the importance of which it duly appreciates." In answer to the insinuation here thrown out respecting England, the Report remarks, "not one instance of slave trading under the English flag has been detected during the last ten years, while the instances of French slave trading have been absolutely innumerable."

There can be no doubt that it is completely in the power of the French government to put an end to the slave trade if it pleases. If laws were passed similar to those in Great Britain and the United States, pronouncing the trade piracy; and inflicting an ignominious punishment on all who embark their capital in it, and on the captains and officers of slave-ships; and if adequate rewards were given to the informers and seizers, there is little doubt that in France as in England, its suppression would be to a great degree effected.

*From the New England Farmer.*

APPLES AND CIDER.—Apples, intended for cider, should remain on the tree till fully ripe. They should be perfectly sound, clean, and dry, and all those which are knotty, rotten, or wormy, should be rejected when your object is to make the *best* of cider. Those apples which drop early, or are made into cider early in the season, produce a liquor which in general is fit for nothing but to be turned into vinegar, or sent to the distillery. Cider meant for storing, or keeping on hand for any considerable time, should not be made till the latter end of October, or the beginning of November. The cooler the weather, provided you do not freeze your fingers, nor your pomace, the better. "All cider apples should ripen as late as the 1st of November, and not later, to prevent the expense of housing. If it be necessary to house them, it will be of no great importance that they possess the property of keeping without rotting."* The quality of apples for cider may be something more than *guessed at* by the appearance of the fruit. The higher the colour, the better the fruit.

The Complete Farmer's Dictionary gives us the English practice of cider-making in Herefordshire (a country celebrated for the excellence of its cider) as follows:—

"As the apples are gathered, I have them all assorted according to the several degrees of ripeness, making in general three sorts, which a little experience teaches me to separate properly, the difference being apparent at first sight. As fast as they are gathered, they are carried under a shed to ripen. I suffer my apples to lie a longer or a shorter time in heaps, according to their nature; such as are hard and solid lying longer than those that are soft and pulpy. I divide my apples into three sorts; but I have six qualities of cider, each differing in taste, flavour and quality.

"As fast as my fruit is ground, (I need not say I use the ripest first) the pulp is put into vats, near the press, before it is put into the cheese; at the bottom of the vat is a tap, through which a considerable qauntity of vinous juice will run without pressing.

"This is the best cider, and I barrel it by itself. I then press the rest and barrel it separately. Thus I have six qualities from my three assortments of apples."

* Coxe on Fruit Trees.

*MINERAL TALLOW.*

This rare substance, which was discovered in Finland in 1736, has lately been found in a bog on the borders of Loch-Fyne, in Scotland.—It has the color and feel of tallow, and is tasteless. It melts at 118 degress, and boils at 200 degrees; when melted, it is transparent and colourless; on cooling, becomes spongy & white, though not so much so as at first. It is insoluble in water, but soluble in alchohol, oil of turpentime, olive oil, and naphtha, while these liquors are hot; but it is precipitated again when they cool. Its specific gravity, in its natural state, is 0,6079, but the tallow is full of air bubbles; and after fusion, which disengages the air, the specific gravity is 0,983 which is rather lighter than tallow. It does not combine with alkalies, nor form soap. Thus it differs from every class of bodies known—from the fixed oils in not forming soap, and from the volatile oils and bitumens in being tasteless and destitute of smell. Its volatility and combustibility are equal to those of any volatile oil or naphtha. *Edingurgh Philos. Journal.*


## NEW HYMN BOOK.

THE stereotype (2nd) Edition of the NEW-YORK COLLECTION OF HYMNS, is for sale by Cummings Hilliard & Co. and at the office of the Christian Register. ☞Price—well bound in strong sheep, and lettered, 40 cents per hundred—and 50 cents per dozen. In other binding proportionably low.

This work has been adopted in about twenty different Societies within the short period in which it has been known. It is in a form not to be changed, and any additions which it may hereafter be thought expedient to make, will be published separately, so that they may be annexed at pleasure to the original work. Oct 15.

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